

impossible ; for instance, when beasts are supposed to speak. In the mythologies this kind of conventionalization was essential. One of us, in studying mythologies, has to acquire a knowledge of the conventional assumptions with which the people who believed in them approached them. Modern Hindoos conventionalize the stories of their mythology.<sup>1</sup> What the gods are said to have done is put under other standards than those now applied to men. Everything in the mythology is on a plane by itself. It follows that none of the rational or ethical judgments are formed about the acts of the gods which would be formed about similar acts of men, and the corruption of morals which would be expected as a consequence of the stories and dramas is prevented by the conventionalization. There is no deduction from what gods do to what men may do. The Greeks of the fifth century B.C. rationalized on their mythology and thereby destroyed it. The mediaeval church claimed to be under a conventionalization which would prevent judgment on the church and ecclesiastics according to current standards. Very many people heeded this conventionalization, so that they were not scandalized by vice and crime in the church. This intervention of conventionalization to remove cases from the usual domain of the mores into a special field, where they can be protected and tolerated by codes and standards modified in their favor, is of very great importance. It accounts for many inconsistencies in the mores. In this way there may be nakedness without indecency, and tales of adultery without lewdness. We observe a conventionalization in regard to the Bible, especially in regard to some of the Old Testament stories. The theater presents numerous cases of conventionalization.

The asides,  
entrances and exits, and stage artifices, require  
that the specta-  
tors shall concede their assent to conventionalities.  
The dresses  
of the stage would not be tolerated elsewhere. It is  
by conven-  
tionalization that the literature and pictorial  
representations of  
science avoid collision with the mores of propriety,  
decency, etc.  
In all artistic work there is more or less  
conventionalization.  
Uncivilized people, and to some extent  
uneducated people  
amongst ourselves, cannot tell what a picture  
represents or

<sup>1</sup> Wilkins, *Mod. Hinduism*, 317.